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ABSTRACT

An experimental, interdisciplinary, mastery learning course in intercultural communication--designed to help students at Santa Barbara (California) City College overcome barriers arising from language, attitudinal, nonverbal, and ethnocentric variations in communication styles--is described in this collection of documents. The collection includes the original grant proposal through which funds were obtained to design and teach the course, a course syllabus, a course study guide, test instruments, advertising flyers, and a course evaluation and final report to the California Community Colleges Fund for Instructional Improvement, which funded the project. (RBW)

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Interdisciplinary Course in Intercultural Communication: Grant Proposal Syllabus Course Materials, Test Instruments, and Evaluation

Barbara L. Crawford

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CS 504 719

CALIFORNIA COMMUNITY COLLEGES
FUND FOR INSTRUCTIONAL IMPROVEMENT

To: Clarence Walter Mangham,
Administrator

For Projects Funded
1983-84 School Year

From: Barbara L. Crawford

B L Crawford

Project No. 511-83-05

Final Report - 1983-84

District and College: Santa Barbara City College

Project Title and Number: Interdisciplinary Course in Intercultural Communication 511-83-05

Project Director: Barbara Taynton Crawford

Phone Number: (805) 965-0581, ext. 413

Date Project Began: Summer '83

Expected Completion: Spring '84

1. This grant was given to design and teach an experiential, inter disciplinary course in Intercultural Communication. It included a Mastery Learning testing method (criterion referenced testing), simulation experiences, and a drawing together of the internal and external resources of our school for mutual benefit. The design of the course from a syllabus began last Summer '83, planning took place in the Fall semester, and the course was taught in the Spring '84 semester by a Speech Communication teacher and an Ethnic Studies teacher.

Externally, an advisory panel of 6 community members representing business and social services agencies has been formed and have looked over the syllabus, tests, various simulation games, and have also met to evaluate the written student responses to the course. This community advisory panel will meet again in the Fall to help publicize the course among the various segments of the local population.

An internal advisory panel was formed for planning and guidance. It consisted of members from the Instruction office, Foreign Student Counselor, Reading, Writing and Learning Resources persons, and Eops advisors. Because of the death of one team member, illness of another, and a sabbatical leave on the part of a third, the internal co-ordination of school resources was not as well accomplished as hoped, and will be significantly improved as the class will be a regular part of our curriculum.

The Mastery Learning segment of the class is underway and will be validated as more students take the class. Guest lecturers from the community were an interesting part of the course, but indications from the students suggest that guests need to be better integrated with the flow of the course content.

2. A List of materials which are now available or will be available to those desiring them.

A. Available now are:
   1) a copy of the grant proposal
   2) a Communication Anxiety Scale for measure of pretest and post test self-esteem
   3) a copy of the flow of activities and syllabus
   4) copies of content outlines rewritten from the textbook. The best text available was written at a 15th grade level according to our Reading Resources specialists, so each chapter of the text was re-stated in an outline form written at the 10th grade level using simpler sentence structure, vocabulary definitions, and less complex vocabulary in order to meet the needs of some of the ESL and foreigners in our target populations.

B. Materials that will be available in three months:
   1) a bibliography of teacher resources including simulation games, books, audio-visual materials
   2) a fifty item pretest and post-test for measuring content learning. The criterion referencing is a time consuming process and is in progress. As the class continues to be taught more subjects will be used for validation.

3) a human consultant, available on Fridays, Sept. through Jan. for working with educators interested in a similar course offering. Barbara T. Crawford is available to consult by phone or in person. (805) 965-0581, Ex. 413

ERIC, from an oral presentation of the grant proposal, has requested a copy of the materials from this course. At the Western Speech Communication Association annual meeting in Seattle, Washington, 1984, in a module from the Community College Interest Group, the proposal is available on tape through Marvel Production, P.O. Box 327, Granite Falls, Washington, 98252. It is titled "A Grant Proposal for Intercultural Communication: Doing More With Less", Chair: Barbara T. Crawford.

3. Provide a detailed evaluation of the project. Indicate who performed the evaluation and the procedures which were followed.

The course was evaluated by the students, the two faculty members who taught it, and by three members from the community advisory committee. The raw data was gathered by anonymous questionnaires of two sorts. One questionnaire asked the students to name incidents they liked and disliked from the class as well as to offer suggestions for improvement of instruction as well as whether and in what way the class was or was not beneficial to them. The results from this open-ended questionnaire suggest that the students all felt that the class was helpful in understanding their own culture as well as that of other persons. As one student from Taiwan said during class, "This class teach me my culture very good and your culture very good too!" Almost all the students felt the grading system needed to be more clearly defined. Many of the students were not familiar with an experiential approach to learning, so a more clearly articulated explanation will be provided future classes as well as a handout on the grading system. Written materials are a very important tool in an intercultural classroom because the students who do not speak English well can go over the words as many times as necessary to understand teacher expectation and the cultural milieu of the public school setting...grading, testing, etc.

The second questionnaire was a closed-ended, forced choice, thirty item quiz including questions about Organization of the Course, Instructor's Knowledge and Teaching Ability, Instructor Availability, Evaluation and Text, Instructor Openness, and Student Self-Analysis and Summary. The possible answers ranged from a high of A to a low of E. In Organization the course received a C, hence the need for more carefully articulated and integrated activities. For instance, the guest speakers were not always synchronic with topical discussion from the readings. Interestingly, the foreign students were less concerned about the perceived lack of structure then were the mainstream students. The textbook received a B, while the teacher/s rated an A-/B+. According to the students, the grading system was unclear, but the graded activities both experiential and cognitive were perceived as being clearly relevant to the course. All of the students would recommend the class to others: A=66%, B=30%, and C=4%. Overall, students report more tolerance and understanding of others and more awareness of intercultural factors in communication.

The advisory committee members recommended both more clear structure in the sense of letting students know how they will be graded and what activities count for grading purposes and more continued use of experiential favorites such as a culture simulation game -- BaFa, BaFa, role playing, culture learning through classroom partnerships, and more use of audio-visuals. The instruction office will oversee this evaluation and the raw data which supports this report.

4. Provide a detailed itemization of budget expenditures.

Budget Category	Approved Budget	Expenditures and Encumbrances Up to June 30, 1984	Unencumbered
Professional Salaries 3 hr. release time	$2314.00	$2314.00	$ 0.00
Employee Benefits	24.00	24.00	0.00
Clerical Salaries	1236.00	195.00	1040.00
Pamela Peake 30 hrs. @ 3.50 Angie Au 20 hrs. @ 3.50 typing Pool 5 hrs.			
Books, supplies and Equipment #4310	650.00	565.00	85.00
Warehouse supplies 99.88 Culturegrams 78.50 Nasrudian Trilogy 26.50 Intercultural Press 36.04 Planet Tapes 30.00 marvel Productions 22.00 Allen Unwin Inc. 55.50 Power Play Game 92.75 Paper, Envelopes Stationery Xerographic Labels 122.85			
Other Direct Operating Expenses	776.00	390.00	386.00
Community Resource Persons' Honorariums 4@ $30= $120.00 Printing and Duplication 270.00 Flyers, postcards, letters, labels, tests			
TOTALS	$5000.00	$3488.00	$1512.00

ABSTRACT

INTERCULTURAL COMMUNICATION

Educational Program Addressed

The study of Intercultural Communication will promote democratic and culturally pluralistic values while enabling each student to develop understanding and skills in overcoming barriers arising from language, attitudinal, non-verbal, and ethnocentric variations in human communication styles. These experiences in a proposed class at Santa Barbara Community College will lead to the development of a person who knows how to communicate thoughts, discriminate among values, and to apply appropriate conflict resolution skills in daily intercultural encounters. This will be an interdisciplinary, experiential, Mastery Learning course in which traditional ethnic mainstream students (WASP), ethnic minorities and foreign students will receive a wholistic treatment by use of peer tutors and close contact with support services and Reading and Writing Labs.

Specific Problems

Rising unemployment, increased segregation in schooling and housing, rising figures in minority populations, with an influx of foreign born emigres create a situation where intercultural encounters are increasing exponentially. The need for technical competency has never been higher and calls for a response of the part of the educational institutions beyond "study about" to competency in intercultural communication. The growing disparity between local CC income from the state and increasingly heavier demand on support services require we do more with less. This course is an attempt to do this! Desired Outcomes are these: 1) students will have increased skills and understandings of intercultural context; 2) faculty participants will have better interpersonal skills for cooperative interdisciplinary collaboration; 3) school will get more for less in staff utilization and 4) community participants will have a positive experience and encourage attendance by constituency.

Population Served

Approximately 30 students from various ethnic backgrounds who need to learn intercultural communication and 12 to 24 faculty and community participants will be served by this pilot interdisciplinary project whose objectives are to plan, develop, implement and evaluate the course. All participants whould have increased skills at collaboration and

intercultural communication. Time lines are these: 1) Planning, Summer 83, 30% budget; 2) development, Fall 83, 45% budget; 3) implementation, Winter 84, 20% budget; and 4) evaluation, Spring 84, 5% of budget. BUDGET is: Total $7,148, of which $1,498 is local and $5,650 is F.I.I.

Impact

Provides a model for other CC's which is intercultural and interdisciplinary. Easily transferred from local to statewide need.

Evaluation

Instruction Office, faculty, students and community participants will constitute evaluation committee which will evaluate and report findings from questionnaire directly tied to desired outcomes.

Information for Dissemination

SBCC and program coordinator will provide a packet to be mailed, information, and inservice training to statewide educational community.

PROPOSAL TO THE CALIFORNIA COMMUNITY COLLEGE FUND
FOR INSTRUCTIONAL IMPROVEMENT
FOR THE 1983-84 ACADEMIC YEAR

Santa Barbara Community College proposes to develop an interdisciplinary course for the traditional goal oriented student who seeks to improve his skills in intercultural communication as well as for a target group of ESL, foreign born, or culturally different students who need to know how to communicate in this cultural context.

RATIONALE

According to a recent article in the Los Angeles Times, one in every five Californians is foreign-born. On our campus, there are currently 83 foreign students from all major continents. Communicating across intercultural barriers is an ever-increasing need in the restless, volatile, and rapidly shrinking global village called Earth. Our very survival depends upon it.

Director of Education Policy Research at Stanford, Dr. Willis W. Harmer, says we are on the verge of a fundamental change in cultural perception that necessitates a paradigm shift from a bureaucratic technocracy, which has demonstrated its pathogenic side in urban decay, environmental pollution and war, to a "metanoia," a dramatic shift to a new paradigm where human values are central to education.

> "But it is not the curriculum of the future that should concern us most, rather than the question of what we have to do to achieve a desirable future and avoid the undesirable varieties. Education is undeniably a prime requisite. It is all of us who need to educate ourselves: 1) to emotional as well as intellectual awareness of the ineluctable fact that we are one race, one planet, and that only we can take responsibility for the fate of both; 2) to the possibility that a drastic shift in basic premises and operative values may be necessary for a tolerable future; and 3) to the awareness that if a change in the dominant paradigm does indeed take place, the strains on the social culture will be such as to demand, for successful passage, unusual understanding and dedication."

As a part of the paradigm shift it seems inevitable that improved human communication can be gained only through awareness of, understanding of, and abilities to see beyond the limitations of one's own particular cultural values and beliefs to a metacultural view without devaluing any particular view of the world.

Rather than the melting pot philosophy that each of us grew up with and which has been found wanting, the term "cultural pluralism" is more appropriate to the new paradigm.

Unique attributes of various cultural and racial groups should be valued for their indiduality, and we ought to openly discuss and understand them. According to the Commission on Multi-cultural Education of the American Association of Colleges for Teacher Education, 1973,

> "Cultural pluralism rejects both assimilation and separateness as ultimate goals. The positive elements of a culturally pluralistic society will be realized only if there is a healthy interaction among the diverse groups which comprise the nation's citizenry. Such interaction provides a means for coping with intercultural tensions that are natural and cannot be avoided in a growing, dynamic society. Educational institutions play a major role in shaping the attitudes and beliefs of the nation's youth."

Santa Barbara City College has an important role to play as we are a pluralistic and multi-cultural community. Cultural pluralism is consistent with our country's commitment to democratic values, as a recent visit by President Reagan to a black couple who have integrated a formerly all-white neighborhood attests.

Improved intercultural communication will contribute to the maintenance and development of democratic values. These democratic values are closely related to attitudes and communication patterns which enhance our chances of survival under conditions of radical change. As Bennis and Slater state in Chapter 1 of The Temporary Society,

> "Our position is...that...democracy...is the only system that can successfully cope with the changing demands of contemporary civilization...What we have in mind when we use the term 'democracy' is not permissiveness or 'laissez-faire' but a system of values...a climate of beliefs governing behavior...which people are internally compelled to affirm by deeds as well as words. These values include: 1) Full and free communication, regardless of rank and power; 2) a reliance on consensus, rather than on the more customary forms of coercion or compromise to manage conflict; 3) the idea that influence is based on technical competence and knowledge rather than on the vagaries of personal whim or prerogatives of power; 4) an atmosphere that permits and even encourages emotional expression as well as task-oriented acts; 5) a basically human bias, one that accepts the inevitability of conflict between organization and the individual, but is willing to ..mediate this conflict on rational grounds...democracy becomes a functional necessity whenever a social system is competing for survival under conditions of chronic change." (Emphasis theirs).

Given that the values of democracy and cultural pluralism are essential to the paradigm shift, the new metanoia, what role might a course in Intercultural Communication play at Santa Barbara City College? In offering an innovative and experiential course we hope to serve our multi-cultural community in promoting human understanding and skills in communicating across races, cultures, and social classes...of building bridges, not walls.

More specifically, Santa Barbara City College hopes to attract a representative heterogeneous grouping of students and to enable each student to: 1) identify with the adaptive process without increasing fear of loosing self-esteem and cultural identity by valuing differences and by values clarification techniques; 2) increase tolerance for ambiguity without losing intellectual rigor by use of mastery learning techniques; 3) increase skills at collaboration by use of cultural simulation games and experiential methods that demonstrate cooperative human processes such as problem solving, conflict resolution, mediation, and negotiation; and 4) developing a willingness to participate in "metanoic" human evolution while valuing human differences and implacable cultural forces. If this sounds like a tall order, it is! Yet to do less may fail our public charge as Bennis and Slater have attested. A recent headline of the local school paper, The Channels, is to the point, as Theobald, advisor to the United Nations, is quoted as saying, "We are at a pivotal point in history. So many people are close to saying, 'To hell with it!' We have to make people hope that change will happen, I know it can--the question is, 'Do you want to make it happen?'" Santa Barbara City College would like to be a part of this positive change in intercultural communication.

EDUCATIONAL PROGRAM ADDRESSED

The purpose of this project is to plan, develop, implement, and evaluate an alternative method of instruction and a non-traditional subject matter: a course in Intercultural Communication to be taught in an interdisciplinary manner.

This project relates to Title 5, #56652 in these ways:

1. It is non-traditional in form, content, and method of instruction:
   A. Instruction will include experiential methods of instruction to include role playing, simulation games, and skills practice in conflict resolution.
   B. Individualized instructional program using competency based criterion-differenced testing (Mastery Learning).
   C. Instructional program will focus on development of interpersonal skills in an Intercultural context.
2. The interdisciplinary approach to teaching this course should have a positive impact on the teaching abilities of those faculty who participate in the planning, development, implementation and evaluation of the course through increased dialogue with one another and foreign students in the intercultural communication setting.
3. This course will be designed to address the special learning needs of the educationally disadvantaged foreign-born student with limited communication in the English language.

4. This will be a wnolistic effort to coordinate and to provide the emotional and educational support lacking in the traditional instructional program where the student is expected to learn through reading, writing, and listening. Peer tutors in the classroom, a variety of instructors, community leaders as guests, close contact with support services like English as a Second Language, Reading and Writing Labs, Counseling and Foreign Student Advisors are important adjuncts to be used to equalize the opportunity for the non-traditional, non-mainstream student.

This project is a new development and not built upon another.

It will be conducted in consort.

A single instructor, Barbara T. Crawford, will coordinate the course and provide the continuity in planing, development, implementation, and evaluation. The Instruction Office will oversee the evaluation process. Faculty members from Ethnic Studies, Foreign Languages, Fine Arts, Social Sciences, and Business will be used as guest lecturers. Community leaders from traditional minorities as well as non-mainstream ethnic groups will provide information and educational experiences for students. Specialists from the Learning Assistance Center and Counseling staff will be drawn into all four phases of this proposal.

Other sources are discussed above in consort.

SPECIFIC PROBLEM

There is a need to serve our multi-cultural community by promoting human understanding and skills in communicating across races, cultures and social classes. Dwindling budgetary sources require that we "do more with less" while attempting to meet the needs and increasingly heavy demands made upon our resources by increasing minority populations, more demand for technical competence, more foreign born students and more segregation in schooling and housing. Better and closer communication between our constituencies is necessary if we are to meet the social press and still maintain democratic values in a pluralistic society.

Student Needs Addressed:

1. Rising unemployment, increased segregation in schooling and housing, more frequent intercultural encounters, and demand for a technically competent populace create a press for more skill in communication.

2. Rising population figures for resident minority populations, as well as an influx of refugee populations (for instance, 19,000 Laotian Hmong have recently settled in the San Joaquin Valley), call for a response on our part beyond "study about" cultures to experiential learning and skills building for communication competence.

School Problems Addressed:

1. Changing patterns of enrollment indicate a need for change in staffing in the Social Sciences and Humanities. This interdisciplinary course can provide a vehicle for more flexible and creative utilization of faculty.
2. The growing disparity between local Community College income from the state and the increasingly heavy demand that educationally disadvantaged students make upon the support services of our local district require more effective communication among members for efficient and feasible use of rapidly dwindling budgetary sources. This interdisciplinary course can help co-ordinate support services so that they are integrated rather than existing in a fragmented, non-coordinated manner.
3. Foreign students have an advisor available to them, but their needs are for credit classes which will help integrate them into this culture. Last year our campus had eighty-three foreign students from all major continents. We have a 1-unit course which is non-transferable and which costs them tuition money to take. This current semester, that course had to be dropped because there weren't enough students able to pay tuition. Our foreign students help to pay their way to our college and are deserving of more support services.

The urgency of the press for skill development in the area of Intercultural Communication is unmistakable in a high technologic world where a pair of shoes made in Brazil from leather purchased in the U.S. is sold in Taiwan. We live in a pluralistic world culture, and we at Santa Barbara City College wish to maintain our attachment to this reality.

Desired Outcomes of this Project:

Students

Each student will:

1. identify with the adaptive process of intercultural communication without increasing fear of loss of identity;
2. have more tolerance for ambiguity without losing intellectual rigor by use of mastery learning techniques;
3. have increased skills at collaboration by use of cultural simulation games and experiential methods that demonstrate cooperative human processes, such as problem solving, conflict resolution, mediation and negotiation;
4. develop a willingness to participate in growthful evolution while valuing human differences and implacable cultural forces.

Faculty

Participants will:

1. develop interpersonal skills by interaction with subject matter, process, and persons involved;
2. have a greater appreciation for integrative process of education by participation in interdisciplinary process.

School

School will:

1. experience better utilization of current tenured staff;
2. experience better use of support service staff in conjunction with General Education offerings.

Community

Participants will:

a. have a greater appreciation for the educational process and thus encourage attendance by constituency.

b. experience a sense of self-worth and cultural enhancement through providing an educational experience at the community college.

Currently, we have an Ethnic Studies Department that is experiencing declining enrollments; a Foreign Students Advisor who seeks closer contact with faculty and longitudinal contact with advisees; Fine Arts and Social Science faculty who experience great swells of particular ethnic groupings only to experience a decline in that ethnic population with a population swell of another minority group the next year; two cases in point are the tremendous upswing and decline of our Iranian students population along with a sudden influx

of Laotians. Just as the college is beginning to meet the needs and understand a particular group, they are gone, and we need to learn about another. There is also a need to fully utilize all our faculty when there is a press towards vocational education. Retrained faculty from Foreign Language and Ethnic Studies are trending toward ESL and we need to use them more creatively. This course proposes to solve this specific problem.

POPULATION SERVED

This pilot program will initially serve a small experimental group of 30 students. In addition, six to twelve faculty and six to twelve community members will be aided in collaborative processes.

1. The mainstream student who needs competency in Intercultural communication.
2. The ESL student who needs to understand this culture and how to effectively go about learning to communicate in this culture.
3. The foreign student or emigre who needs a supportive environment and General Education courses.
4. The student of Ethnic Studies or Social Science who needs to understand racism, scapegoating, and ethnocentrism in a context beyond a particular ethnic group to a process level.

   NUMBER SERVED: 30 students from above categories.
5. Faculty and Community leaders who desire closer, more cooperative cooperation between school and community.

   NUMBER SERVED: 6-12 of each category.

OBJECTIVES

Students will have less fear of differences, more willingness to participate in intercultural communication, and more skills at collaboration after having completed the course.

Faculty will have more interpersonal skills and a greater appreciation for the educational process after having taught, planned, or evaluated the course.

Community participants will have a greater appreciation for themselves (self-esteem) and for the school after having participated in the program.

The above objectives will be met by the end of the evaluation phase of the process in Spring of '84. Four phases of the project and a budget percentage for each is as follows: 1) planning 30 percent; 2) development 45 percent; 3) implementation 20 percent; and 4) evaluation 5 percent.

ACTIVITIES

	Time Line	Percent Budget
First Phase: Planning	Summer 83	30%

1. Translate rough draft of possible syllabus into an interdisciplinary course accepted by wide spectrum of the College Curriculum Committee;
2. Gain support and interest of faculty who are possible lecturers and participants in the program.
3. Solicit community and area institutions for possible ethnic and educational resources for Intercultural class.
4. Develop a planning community composed of faculty, support service and administrative staff.

Second Phase: Development	Fall '83	45%

1. Choose text books, materials, persons, and firm up dates for guest lecturers to be present or videotaped.
2. Duplicate and collate materials not in print and confirm audiovisual materials.
3. Develop criterion reference tests from variety of materials presented in the classroom.
4. Plan, develop, and implement publicity and recruitment for the course.

Third Phase: Implementation	Winter '84	20%

1. Project coordinator will teach the course in consort with six to twelve other instructors.
2. Student questionnaires need to be examined for testing and teaching methods.
3. Support services will be coordinated and meetings held regularly to insure student support (both emotional and educational).
4. Pre- and post-testing of students on content, skills, and feelings about the self and the course.

Fourth Phase: Evaluation	Spring '84	5%

1. Solicit evaluation materials from community and faculty persons and collate with student data.
2. Share materials with evaluation committee including all segments of the populations affected.
3. Develop report, write report, and provide instructional materials to educational community both locally and statewide through conferences and mailings.

The evaluation procedure, in all cases, is to be accomplished by asking direct questions related to the objectives in each of the four phases of the project to each segment of the plan. That is, students will be asked by anonymous questionnaire whether they feel or have more: acceptance of differences, willingness to participate in intercultural communication, etc. Data collected will relate directly to the desired outcomes. Students will be tested for increased skills in the classroom. These materials will be evaluated by the planning committee, who will prepare a group report for evaluation. If 70 percent of all participants agree that they have achieved at least 70 percent of all the objectives for each segment respectively, then the evaluation shall be considered positive.

EXPECTED IMPACT AND TRANSFERABILITY

The impact on the faculty and other disciplines is expected to be positive in the sense of encouraging discussion, new appreciation for integrative purpose of education, and a model for interdisciplinary courses. After seeding, the course will be self-supporting as the actual teaching segment requires only 20 percent of budget. The likelihood of other institutions adopting this instructional idea is relatively high because it can easily be adapted to other environs and kept up to date in terms of particular ethnic groups studied, and because it looks at meta-cultural views rather than any specific culture. In this class, the process of intercultural communication and conflict resolution will be foremost as opposed to a content in terms of any one cultural grouping. Most schools are experiencing the same needs as we are at Santa Barbara City College.

BUDGET

Classes	Local Funding	F.F.I.I.	Total
Professional Salaries	--	$ 5,000	$ 5,000
Clerical Salaries	$ 870	--	870
Books, Supplies and Equipment	100	150	250
Other Direct Operating Expenses	--	--	500
Indirect Expenses	528	--	528
TOTAL	$ 1,498	$ 5,650	$ 7,148

BUDGET DETAIL

Professional Salaries

Certificated Salaries, 250 hours @ $ 20.00/hr. . . . . $ 5,000

Clerical

Typing, Record Keeping, 150 hours @ $ 5.78/hr. . . . . $ 870

Books, Supplies and Equipment

Books (Purchase and borrow)
Supplies (Games and Duplication)
Equipment (Videotape)

Total . . . . . $ 250

Other Direct Expenses

Videotaping
Computer Time Testing

Total . . . . . $ 500

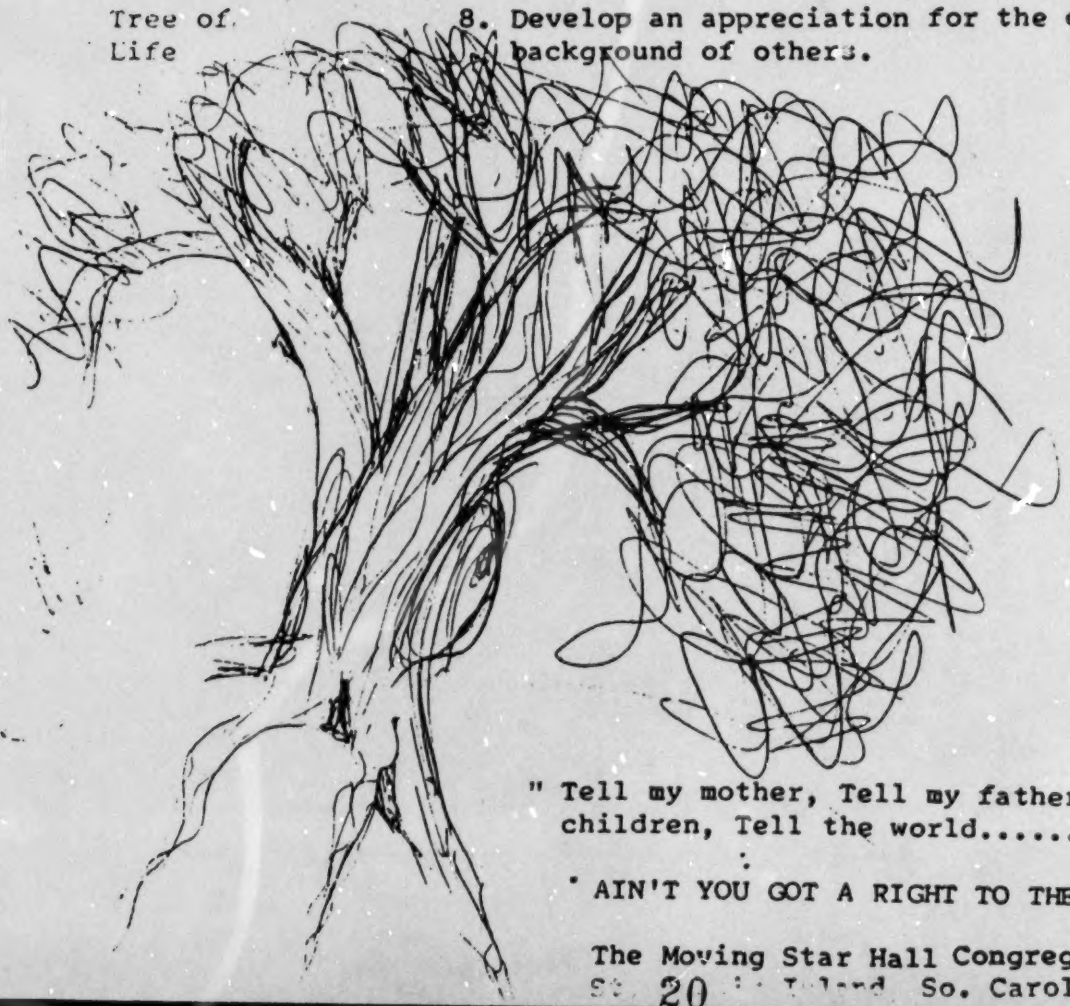
EVALUATION PLAN

1. At the end of the course, questionnaires will be sent to community students and faculty involved. A committee consisting of Instruction Office, faculty members, and at least two persons from student or community population will evaluate the data and write a report. Barbara T. Crawford and the Instruction Office will oversee the process.
2. The method for collecting and treating data has been stated previously, but in general, three questionnaires, each reflecting the objectives and desired outcomes for its particular population, will be used to collect information about participant knowledge and feeling about their experiences. Seventy percent of the participants will agree that they achieved at least 70 percent of their goals for this to be considered a positive evaluation.
3. Evaluation is planned into this budget as is the method of disseminating and communicating the information. Barbara T. Crawford and committee will develop a packet of orientation materials for those who choose to emulate our project. Project coordinator and faculty are willing to provide inservice training in materials and methods found useful in this project.

BC/sw
WP9 2/83

OBJECTIVES FOR THE COURSE IN INTERCULTURAL COMMUNICATION AND THEMATIC ASSOCIATIONS WITH THE TREE OF LIFE.

Part of Tree	Objectives
Roots	1. develop an appreciation for one's own cultural background. 2. become aware of cultural differences as they effect the intercultural communication setting.
trunk	3. develop the ability to identify problems related to language differences. 4. develop the ability to identify problems related to non-verbal differences as culturally expressed. 5. develop the ability to identify ways in which peoples are alike.
new leaves	6. develop communication skills in listening and speaking in the intercultural context. 7. develop problem solving skills appropriate to the intercultural context.
Tree of Life	8. Develop an appreciation for the cultural background of others.



" Tell my mother, Tell my father, Tell my children, Tell the world.....

" AIN'T YOU GOT A RIGHT TO THE TREE OF LIFE?"

The Moving Star Hall Congregation
St. John's Island So. Carolina

BEST COPY AVAILABLE

Coming Spring '84!

SPEECH COMMUNICATION 39
INTERCULTURAL COMMUNICATION

Want college credit for:

- ★ Exploring your cultural roots?/those of others?
- ★ Learning to live in a foreign country?
- ★ Understanding "Culture Shock"?
- ★ Training in business communication with people of diverse ethnic backgrounds?
- ★ Learning peacemaking skills for survival?
- ★ Creating the "Possible Human" for survival in the 21st century?

These and other fascinating topics offered for 3 units of credit. Course offered during the lunch hour for working people.

INTERCULTURAL COMMUNICATION
Speech Comm. 39 -- MWF 12

Particularly useful for:

- ★ Foreign born and recent emigres.
- ★ Local persons of identifiable ethnic background.
- ★ Business and public service persons working with multi-cultural work groups.
- ★ Students of Poli. Sci., Foreign Language, Ethnic Studies, Business.
- ★ General Studies majors.
- ★ Telecommunications/Communication majors.

NO PREREQUISITES

Phone: 965-0581, Ext. 413, Ext. 338, Ext. 206

Please post

SYLLABUS FOR INTERCULTURAL COMMUNICATION

CRAWFORD

DATE	TOPIC	READING
Sept. 11	INTRODUCTIONS: WHO ARE YOU?WHO AM I? WHAT ARE WE DOING HERE? WHAT CAN WE DO TOGETHER?	
Sept. 18	WHERE ARE YOUR ROOTS? THREE MINUTE ORAL REPORTS ON YOUR CULTURAL GROUP. INTERVIEW AN ELDER FROM YOUR CULTURAL/ethnic GROUP, OR READ A LIBRARY BOOK ABOUT YOUR CULTURAL GROUP, OR SEE A VIDEOTAPE FROM THE LEARNING RESOURCES CENTER.	Chap. 1
Sept. 25	WHAT ARE THE CONSEQUENCES OF CULTURAL DIFFERENCES? HOW ARE WE ALIKE IN OUR DIFFERENCES?	Chap. 2
Oct. 2*	NONVERBAL CROSS TALK? ACTIONS SPEAK LOUDER THAN WORDS. WE WILL PLAY A SIMULATION GAME CALLED "STAR POWER".	Chap. 7
Oct. 9	NONVERBAL= WORLD VIEW AS A CULTURAL SHAPER. CHOOSING CULTURE-LEARNING PARTNERS.	
Oct. 16	FIRST MID-TERM EXAM. REVIEW CHAPTERS 1, 2, and 7.	
Oct. 23	LANGUAGE AND VERBAL MESSAGES. MEANING IS PEOPLE;NOT IN WORDS THEMSELVES.	Chap. 6
OCT.30	VERBAL MESSAGES;LANGUAGE AS A DESCRIPTION OF REALITY. WE WILL PLAY A WORD GAME CALLED "MONKEY ON MY BACK".	
Nov. 6*	WHAT BEHAVIORS DO YOU SEE, HEAR, OR FEEL? CULTURE AS A LEARNED COMMUNICATION PATTERN THERE WILL BE A MUTUALLY PREPARED AND SHARED MEAL AT 5:30 P.M. CULTURE-LEARNING GAME BAFA BAFA TO FOLLOW.	Chap. 5
Nov. 13	CULTURE SHOCK: IFD DISEASE. N.AMERICAN CULTURAL PATTERNS AS A CONTRAST.	Chap. 3

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SYLLABUS FOR INTERCULTURAL COMMUNICATION
(cont.)

DATE	TOPIC	READING
Nov. 20	HOW CAN I LEARN A CONTRASTING CULTURE? UNDERSTANDING OTHERS	Chap. 4
Nov. 27	CULTURE LEARNING REPORTS: LIBRARY OR INFORMANT PAPERS DUE TONIGHT. 7- 14 pages.	
Dec. 4	SECOND MID-TERM EXAM. REVIEW CHAPTERS 3, 4, 5, 6.	
Dec. 11	EASTERN AND WESTERN PROBLEM SOLVING: WHICH CAME FIRST THE YIN OR THE YANG?	to be assigned.
Dec. 18-25 Jan. 1	WINTER VACATION. THERE WILL BE NO CLASSES	
Jan. 8	ON THE PATH TOWARDS THE TREE OF LIFE. PACKING IT UP AND PUTTING IT ON THE ROAD.	Chap. 8
Jan.15*	META-CULTURAL VALUES: GAIA CONCEPT IN WORLD LITERATURE. WE'LL PLAY PEABODY'S POWERPLAY	game instructions.
Jan. 22	FUTURE-THINK: CONSCIOUS EVOLUTION?	

THE FINAL EXAMINATION IS ALSO A REQUIRED ATTENDANCE. THERE WILL BE A TEST AND FINAL PAPER DUE THAT EVENING

* THE ASTERISK INDICATES A PERIOD WHERE WE WILL PLAY A SIMULATION DESIGNED TO TEACH A PARTICULAR SKILL OR UNDERSTANDING. ATTENDANCE IS VERY IMPORTANT ON THESE EVENINGS AS YOU WILL RECEIVE CREDIT POINTS FOR PARTICIPATION WHICH WILL BE A PART OF THE GRADING SYSTEM.

POINT SYSTEM FOR GRADING IS AS FOLLOWS, THOUGH YOU MAY TAKE CLASS FOR CREDIT/NO CREDIT.

ATTENDANCE FOR 17 CLASS MEETING @ 6 each = 100
PARTICIPATION IN THREE SIMULATION EXPERIENCES @ 33+ = 100
EARNED POINTS IN TWO MID-TERMS @ 50 each= 100
POINTS AS EARNED ON FINAL EXAM = 100
POINTS AS EARNED ON TERM PAPER @50 = 50
CULTURE LEARNING PARTER @ 50 = 50
POSSIBLE 500

A = 500-450
B = 449-300
C = 299-200
D = 199-100

SANTA BARBARA CITY COLLEGE

Course of Study Outline 1982-83

Speech 6: Intercultural Communication

I. Nature of the Course

The course will be offered in the Spring semester. Classes will meet three (3) hours per week for three (3) units of credit. Included will be lecture, discussion, simulation games and experiential activities.

II. Aims and Objectives

A. The student will learn that skilled communication is a tool for establishing cooperative intercultural relationships.
B. The student will become acquainted with theoretical models of effective intercultural communication.
C. The student will develop the ability to identify verbal and non-verbal barriers in intercultural communication.
D. The student will develop communication skills for aiding in overcoming interracial and intercultural barriers.
E. The student will develop an appreciation for cultural pluralism and for the role that ethnocentrism and perception play in culture learning.

III. Content and Organization

A. Overview of the Intercultural Communication Process (3 hrs.)
   1. History
   2. Models
   3. Culture is learned communication patterns

B. Verbal(language) Barriers to Intercultural Communication (9 hr
   1. Language and Reality
      a. Map/territory analogy
      b. Object, person, label
      c. Abstraction process
      d. Denotation and connotation
   2. Language and Perception
      a. Whorf-Sapir Hypothesis
      b. Self-fulfilling Prophecy
   3. Language and Scapegoating
      a. Fact, opinion, assumption, judgement, inference
      b. Language that doesn't translate

C. Non-Verbal Barriers to Intercultural Communication (6 Hrs.)
   1. Space
   2. Time
   3. Body Language
   4. Artifacts
   5. Aesthetics

D. Attitudinal Barriers to Intercultural Communication (12 Hrs.)
   1. Beliefs, values, attitudes
      a. Formed
      b. Changed
      c. Values clarification
      d. Balance theory

   2. Process of Stereotyping, Racism, and Prejudice
      a. Star Power - social class simulation game

   3. Ethnocentrism and Culture Learning
      a. Topical readings in selected cultures
      b. Ba-Fa, Ba-Fa - a culture simulation game
      c. Halls - 3 levels of culture
      d. World View held by culture

E. Process for Overcoming Intercultural Barriers. Eastern/ Western Styles. (12 Hrs.)
   1. Right attitudes - Gibb's Categories/I Ching

   2. Right learning - term papers
      a. Observation
      b. Apprenticeship
      c. Questioning
      d. Testing

   3. Right Communication Skills -
      a. 5 elements of clear messages

   4. Right behavior
      a. Conflict resolution
      b. Yin-Yang - no lose
      c. Negotiation, Mediation
      d. Peabody Power Game - negatiation simulation game

F. Developing Meta-Cultural Values (8 Hrs.)
   1. Beyond Culture to the Possible Human
      a. John Lily
      b. Jean Houston
      c. Toffler
      d. Others

   2. Anti-entropic and Wholly Human
      a. Left Brain/Right Brain

   3. Shared Values/Shared Globe

   4. Values Clarification for Final Paper - <u>Creating the Possible Human: Meta-Culture</u>.

IV. Texts, References and Supplementary Aids

Required Text: SRA Series, Applebaum and Hart Eds, Communication Modules in Speech Communication:

1. Nature of Human Communication
2. Intercultural Communication
3. Non-Verbal Communication
4. Language and Communication
5. Communication and Conflict

Supplementary Text: Blugaugh, Pennington, Crossing Differences-Interracial Communication, Bell & Howell, 1976

Guest speakers from teaching staff in Ethnic Studies, anthropology, foreign student advisors, and from local cultural organizations. Videotapes, films, slides, field trips and simulation games will supplement classroom resources.

V. Required Assignments

A. A term paper of 7-14 pages about a cultural group using observational, informant, library or research methods;
B. Two (2) criterion-referenced multiple choice examinations of fifty questions each;
C. A final paper of 7-14 pages on topic of "Meta-Culture: Creating the Possible Human;
D. Attendance and participation in three (3) simulation games

VI. Basis of Student Evaluation

In order to equalize opportunities for ESL students, the tests will be criterion referenced* The two written papers may be written with tutorial aid and pre-read by instructor before final points are assigned. The simulation games will be graded by assignment of points for participation as will attendance. All experiences will be assigned point values to be translated into a Credit/No Credit or a letter grade according to student need.

VII. Provisions for Special Needs of Students

Hopefully grading on the point system, using criterion referenced testing methods (Mastery Learning), and offering a variety of non-graded but point weighted activities will equalize opportunities for all students as will tutorial aid. Re-writing term papers should also help students concerned with their skills in English. Offering a Credit/No Credit option will aid those students concerned with GPA. Frequently, classroom interaction among students and between students and instructor and liaison with Foreign Student Advisors should aid retention.

VIII. Contribution to General Education

The Study of Intercultural Communication will promote democratic and culturally pluralistic values while enabling each student to enhance his understanding and skills in overcoming barriers arising from language, attitudinal, non-verbal, and ethnocentric variations in human communication styles. As each student will be asked to create the possible human as a final product of the class, these experiences will lead to the development of a person who knows how to communicate thoughts, discriminate among values, and to apply appropriate conflict resolution or mediational skills in daily intercultural encounters.

Barbara Crawford
5/5/82

SPEECH ANXIETY RATING SCALE

Some of the items in the questionnaire refer to things and experiences that may cause fear or apprehension for some people. Blacken with your pencil the letter that describes how frequently you experience this.

A = Not at all B = A little C = A fair amount D = Much E = Very much

1. Are you fearful when determining the amount of change you should get back from a purchase involving several items? A B C D E

2. If you find yourself becoming fond of someone you are dating, would you have difficulty expressing your feelings to that person? A B C D E

3. Are you fearful when listening to a salesman show you how you would save money by buying his higher priced product because it reduces long-term expenses? A B C D E

4. When you are speaking with someone, do you find it difficult to look that person in the eye? A B C D E

5. Are you fearful when totaling up a dinner bill that you think has overcharged you? A B C D E

6. If you were standing next to a stranger in a line for a movie, would you be able to strike up a conversation with that person by asking a question about something which is occurring in your surrounding environment? A B C D E

7. Are you apprehensive when telling the cashier that you think the dinner bill was incorrect when watching the cashier total up the bill? A B C D E

8. Do you find it difficult to ask a friend to do a favor for you? A B C D E

9. Do you feel confident when listening to another student explain a math formula? A B C D E

10. If your roommate, without your permission, eats food that she knows you have been saving, can you express your displeasure to her? A B C D E

11. Do you feel confident when walking into class? A B C D E

12. Are you able to express love and affection to people for whom you care? A B C D E

13. Are you fearful when walking on campus and thinking about a course? A B C D E

14. If a friend betrays your confidence, would you hesitate to express annoyance to that person? A B C D E

15. Are you apprehensive when meeting your teacher while walking on campus? A B C D E

16. If you are particularly happy about someone's good fortune, can you express this to that person? A 3 C D E

17. Are you confident when raising your hand in class to ask a question? A B C D E

18. If you arrived late to a meeting, would you rather stand than go to a front seat which could only be secured with a fair degree of conspicuousness? A B C D E

19. Are you anxious when being called upon to recite in class when you are prepared? A B C D E

20. If someone keeps kicking the back of your seat in a movie, would you ask that person to stop? A B C D E

21. Are you anxious listening to a lecture in class? A B C D E

22. If you lived in an apartment and the landlord failed to make certain necessary repairs after promising to do so, would you insist on it? A B C D E

23. Are you fearful when asking your math instructor to help you with a problem that you don't understand? A B C D E

24. If you are sitting in a classroom next to someone with whom you have never spoken, would you be able to open a conversation with that person by making reference to some aspect of the experience you are sharing? A B C D E

25. If a friend unjustifiably criticizes you, do you express your resentment there and then? A B C D E

26. Do you avoid asking questions in class for fear of feeling self-conscious? A B C D E

27. Are you overly careful to avoid hurting other people's feelings? A B C D E

TOTAL _____

TOTAL SCORE _____

This SPEECH ANXIETY RATING SCALE was taken and adapted from two other sources. One source was Math Anxiety Rating scale of Richard M. Suinn, RMBSI, Inc., Ft. Collins, CO. The other source was Assertiveness Training Manual, Donna Harkin, 1978. I changed the questions to conform to the needs of an Intercultural group for a grant by the California State Chancellor's Office.

Barbara T. Crawford, Santa Barbara Community College, 1984.

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Crawford 2/84

TEST FOR INTERCULTURAL COMMUNICATION SPEECH COMMUNICATION 39

The following items are to be marked true or false. The sentence is true if all the parts of it are so; if any one part is false or wrong then the whole question is to be marked false.

1. According to the model of communication, a source is a person who intercepts the message.

2. Communication can be verbal and non-verbal at the same time.

3. Decoding is the internal process by which the receiver gives meaning to a message.

4. Encoding is the internal process by which the message is understood.

5. Feedback is information that the source receives from the response of the receiver and can be used to measure the success of the communication.

6. You cannot not communicate.

7. Meaning is in words, not in people.

8. It's a good idea to imitate the behavior of other's in an intercultural setting so as to "fit in".

9. Culture can be defined as learned communication patterns passed from one generation to another.

10. The reason the study of proxemics is important is because different cultures place different values on when to eat and what to eat.

11. Intercultural communication requires that an individual understands the "World View" of all persons in an ICC setting before he talks with them.

12. Cultural roots shape our perception of the nature of reality.

13. A normative value is one which most people in the culture believe to be the "right" thing to do.

14. Social perception can be defined as a perception that all people of a social class in one culture are viewed by others.

15. World view is an unconscious assumption about man's rank and place in the universe.

16. A subculture is an identifiable subgroup within a culture.

17. Projected cognitive similarity is a term used to describe an unconscious belief that others are like ourselves.

18. Cultural self-awareness can help us diagnose difficulties in ICC.

19. Cultural self-awareness can help us become more aware of our ignorance of the culture of others.

20. American (North) "straight talk" is useful in doing business in the other parts of the world.

21. Historically the North American culture was a break with the past with an overlay of change and future orientation as beliefs worth promoting.

22. North American culture is more diverse than most other cultures.

23. The fact that you can speak the same language as I do means we don't need to worry about how we communicate across cultures.

24. Argot is used when one wants to communicate in an easier manner with others.

25. Culture leads to different interpretations and reactions to language.

26. Inter-ethnic communication takes place when two persons of different races communicate.

27. Intuition and meditation are important ways of gaining information and are highly valued by North American cultures.

28. A sterotype is a belief based on insufficient information.

29. It is always important to be quickly and honestly responsive to a person from another culture.

30. It is important to be empathetic with others because pathology is contributing to world peace.

31. Power does not create problems in communication when it is well used and intended.

32. The Sapir-Whorf hypothesis says that men and women can communicate better by separating their "spheres of influence".

33. Meta-cultural communication is communication that is innocent of knowledge of other cultures.

34. While language is used to describe the world it also limits what we can talk about.

35. Scapegoating is an activity that used to be enjoyed by ancient cultures as a form of worship to their Gods and seldom is experienced in our modern world.

36. Beliefs, values, and attitudes are private things, and they seldom influence the intercultural setting.

37. Nonverbal communication is not relevant to the intercultural context.

38. Whether you know how to speak the language of a culture you are visiting or not, you are always communicating with the people around you.

39. Proxemics is the study of how people and animals use space and distance as communicative.

40. Our survival is dependent upon our ability to communicate.

41. Ethnocentricity is the belief that one's own culture has many problems that more intercultural contact can correct because it is a false belief.

42. Culture shock is a term used to describe a process in which the individual is at first shocked and then later wildly refuses to adhere to the rules of a newly adopted culture.

43. Communication between different races is called intraracial communication.

44. Because Japanese business practices are so successful we should institute programs to promote this kind of progress in the world.

45. Negotiation is a way to win over others and still maintain one's own beliefs.

46. The way you dress is very important because clothing is an important nonverbal communicator.

47. Attribution theory is an idea that human beings can enhance their good attributes by learning as many languages as possible.

48. When you visit another culture, it is important to adopt as many of their habits and behaviors as possible so as to be liked by them.

49. A universal human trait is to pay more attention to what one says than how or when one says it.

50. World view is a term used to describe unconscious beliefs about what the world, others, and motivation should be about.

STUDY GUIDE CHAPTER 1: INTERCULTURAL COMMUNICATION: INEVITABLE CONTACTS

I. Vocabulary

Encoding	Receiver
Decoding	Response
Message	Source
Channel	Feedback

II. Objectives

A. The study of Intercultural Communication is important because of our increased contact with other nations and the growth of common world problems. It is also important to understand the various peoples that make up our multicultural nation.

B. On a personal level, the study of Intercultural Communication can help us appreciate the culture of others. We can also learn to solve the problems that arise because of cultural differences. In addition, we might be able to seek employment in areas related to intercultural communication.

C. According to the authors, communication is a two way, on going, behavior-affecting process in which one person formulates (encodes) and transmits a message to another person (a receiver) to bring about a change in attitude or behavior. The receiver gives meaning to the message (decodes) and is affected by it.

D. Communication can take place in a verbal or nonverbal manner, on a conscious or unconscious level, and in an intentional or unintentional way.

E. The eight ingredients of communication according to the authors are:
1. the source - the person who has a need to communicate.
2. encoding - the selection of the verbal and nonverbal symbols to transmit to others.
3. the message - the set of symbols which are transmitted.
4. the channel - the physical means by which the message is transmitted.
5. the receiver - the person who intercepts the message.
6. decoding - the internal process by which the receiver gives meaning to the message
7. the response - the action taken by the receiver.
8. feedback - information about communication effectiveness.

F. Some important characteristics of communication include the fact that communication is interactive (there must be a source and a receiver), irreversible (we cannot retrieve the message once it is sent), and dynamic (it is constantly changing).

G. Problems can occur in studying intercultural communication because of our biases and the fact that we cannot control all the variables in an intercultural communication environment.

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STUDY GUIDE CHAPTER 2: CULTURE AND COMMUNICATION

I. Vocabulary

Culture	Inter-ethnic	Non-verbal Codes
Sub-culture	Inter-national	Beliefs
Normative	Perception	Attitudes
World View	Proxemics	Values
Inter-racial	Verbal Codes	

II. Knowledge Objectives

A. Culture is learned communication patterns passed from generation to generation.

B. Intercultural communication requires the communicator to encode in one culture and decode in another.

C. The model of ICC shows that making meaning will be more difficult as culture A and B are more different from one another.

D. Cultural similarities make the sharing of meaning possible.

E. A subculture is a separate group that is part of a larger culture (SC<Culture). They could be different by race, ethnic group, region of country, religion or economic class.

F. There are three forms of ICC.
1. Inter-racial
2. Inter-ethnic
3. Inter-national

G. Perception is an intra-personal event whereby a person selects, evaluates and organizes stimuli (something that happens) from the outside world.

H. Culture shapes our beliefs, values, attitude, world view, social organizations, patterns of thought, verbal language, and non-verbal behaviors.

III. Attitudinal Objectives

A. Acknowledge the fact that culture and communication are inseparable.

B. Acknowledge the fact that cultural roots shape our perception of the nature of reality.

C. Become aware of cultural differences as they affect the ICC setting.

D. Develop an appreciation for ones own cultural background.

Important People, Concepts and Terms.

Culture - all encompassing pattern for living and communicating.

I.C.C. Model - encoding and decoding become more difficult as cultures are more dissimilar

Maximum/Minimum Difference Scale - cultural differences can be greater as in Eastern/Western Communication or smaller as with two subgroups within a culture.

Subculture - identifiable subgroups within a culture.

Interracial - between races.

Interethnic - between subcultural groups.

International - between countries or nation states.

Social Perception - process of making meaning by attaching value to objects and events in the world.

Belief - what one thinks is true or false.

Value - a judgment about goodness/badness, beauty/ugliness, right/wrongness of events and objects of the belief systems.

Attitude - a cluster or group of beliefs and values.

Normative - what most people believe is right or just.

World View - an unconscious assumption about man's rank and place in the Universe.

Social Organization - roles and status positions in the structure of a culture.

Verbal Codes - written and spoken languages.

Non-Verbal Codes - behaviors (other than words or verbal code) that communicate symbolically.

Proxemics - the study of the use of space as a non-verbal communication.

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STUDY GUIDE CHAPTER 3: AMERICAN CULTURAL PATTERNS

I. Vocabulary

Culture specific/general
Cognitive similarity
Independence
Tolerance
Diversity
Efficiency
Optimism
Puritans
Egalitarian
Conformity
Activity orientation
Technology
Empirical
Objectivity
Concreteness
Materialism
Standardization
Mutability
Rationality

II. Knowledge Objectives

A. Cultural self-awareness is an important first step to intercultural functioning because it prepares us to communicate more effectively in any culture.

B. Training programs for Americans going overseas are usually culture specific but culture-general approaches may be more effective.

C. The most common mistake made during intercultural encounters is to assume the other person's thoughts are like ours. This is called projected cognitive similarity.

D. Increased cultural self-awareness increases motivation to learn more about others by "showing what is not yet known."

E. Our cultural patterns or categories can provide a bridge to help us understand cultural patterns of others.

F. Location and history are important factors in N. American culture patterns.
   1. European outcasts settled here, so strong ties to Europe were weakened; this led to a culture formed on developments of a bigger and better future.
   2. Emphasis on the individual--independence and rugged self-reliance
   3. Status is not determined by family, but by wealth and employment.
   4. American culture is unique because of its freedom, tolerance and diversity.

G. There are six categories used for grouping cultural patterns:
   1. World View
   2. Activity orientation
   3. Time orientation
   4. Human nature
   5. Perception of Self
   6. Social organization

H. There are three important aspects of N.A. world view:
   1. Individual and nature
      a. Humans are separate from nature and superior to all other forms of life.
      b. Nature and physical world are mechanical and material.
      c. Man can and should master and control nature in the service of humanity.

2. Science and technology
   a. Science and technology are highly valued as tools for understanding and controlling nature.
   b. Reality is rational and predictable
   c. Empirical testing leads to objectivity and control
   d. Americans value objectivity, empirical evidence, rationality and concreteness in communication and have difficulty understanding those who don't reflect these values.
3. Materialism is highly valued
   a. It is a right to be materially well off and physically comfortable with swift and convenient transportation, clean air, healthful food, homes equipped with labor-saving devices, and believe cleanliness is next to Godliness (or health).
   b. The achievement level or success of an individual is often judged by concrete material possessions.
   c. Americans view racial and ethnic groups that do not have a high materialistic standard of living as "underdeveloped" or "poor."

I. There are three activity orientation stances: of Being, Being in Becoming, or Doing.
   1. N. Americans are oriented to doing which is activity that results in accomplishments measurable by external standards.
   2. Americans seek to dominate and subdue the physical world through activity and work.
   3. Directed and disciplined activity in a regular occupation (work) is most highly valued and involuntary idleness (loss of job or illness) is damaging to the social individual.
   4. Work and play are separate, and work must be done while play is relief from regularity and is enjoyable.
   5. Efficiency and practicality are highly praised in this society which has emphasized adaptability, technological innovation, economic expansion, mass production, standardization, up-to-dateness, practicality, expediency.
   6. Progress and change are also valued positively as a distinct national entity. Aspects include optimism, recepibility to change, future orientation. Progress means achievement of material possessions, physical comfort and high standard of living.

J. Time orientation is related to change and progress. The N. American views past, present and future as neat categories, but emphasize the future and view it as being bigger and better. None wish to be called old-fashioned. Middle class is seldom satisfied with present.
   1. One can improve upon the present through hard work; effort and optimism will bring about what the individual wants.
   2. Time is a flow in one direction, proceeding from the past, barely slowing for the present, and rushing to the future.
   3. "Time moves fast." Gotta keep up with the times. Time is also viewed as valuable--a commodity.

K. Human Nature Orientation--Three variables:
   1. Goodness of human nature--Evil, Good/Evil, Good
      a) Puritans evil to be perfected
      b) Mormon Good/Evil--control and effect
   2. Rationality of human nature
      People are basically rational, while they make mistakes, can be basically trusted to make decisions for themselves
   3. Mutability--Human nature is highly plastic and subject to being moulded by social and cultural environments, biological interaction with environment, education.

L. Perception of Self (Individualism, Self-Motivation)
   1. Our behavior is largely determined by our perception of self--who we are, what we should be, and what we want to be. Each individual important--initiative, independence, action--all values, rights, and duties originate with the individual.
   2. Self-Concept does not merge with group--expressing opinions and group decision
   3. Self-motivation--set own goals, make up mind--persuasion acts as a coordinator of lives and activities.
   4. High value on personal success. Self-made man--success, etc.

M. Social Organization--Large/small; permanent/temporary; formal/-unorganized
   1. Equality is emphasized, egalitarian/horizontal in both primary and secondary social relationships
   2. There is conflict between values of equality/individualism, equal opportunity does not extend to achievements, success or reward.
   3. Conformity--Americans conform to modern or future oriented norms. Up-to-date.
   4. Conformity is external because of upward mobility and competition are both valued.

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STUDY GUIDE CHAPTER 4: UNDERSTANDING OTHERS

I. Vocabulary

Nuclear family	Ethnocentrism
Extended family	Stereotypes
Yin Yang	

II. Objectives

A. Stereotyping, ethnocentrism, and assuming others think like ourselves lead to problems in intercultural communication.

B. According to Yu Kuang Chu six suggestions can help us to understand another culture:
1. We should avoid stereotyping.
2. We should stress the common humanity of all people, rather than the extreme or peculiar differences.
3. We should recognize the fact that others have different values.
4. We should develop a concern for others.
5. We should understand that there is a relation between culture and language.
6. We should appreciate the culture of others.

C. People who belong to the same culture tend to share a common world view.

D. A culture's relation with nature can stress cooperation, submission, or conquest.

E. The way technology affects a culture is related to the way the culture views the role of technology.

F. Americans tend to stress the fact that knowledge is gained through empirical means. People of other cultures may stress other ways of gaining knowledge, such as through intuition or meditation.

G. Americans tend to emphasize materialism. People of other cultures may not be as materialistic.

H. Americans tend to emphasize the fact that man can control nature. People of other cultures may emphasize man's inability to do this.

I. Americans tend to emphasize individualism. People of other cultures may emphasize group cooperation.

J. Americans tend to be future oriented. People of other cultures may be past or present oriented.

K. Americans tend to emphasize punctuality. People of other cultures may emphasize hospitality and other factors above punctuality.

L. Americans tend to separate work and play time. People of other cultures may not separate these.

M. Americans may emphasize different ways of solving problems, often stressing direct approaches. People of other cultures may emphasize group or ritualistic approaches.

N. Americans may regard human nature as being bad because of the Judo-Christian heritage. People of other cultures may emphasize the fact that man is good and bad (yin-yang) at the same time.

O. Americans tend to emphasize the self. People of other cultures may emphasize the group above the individual.

P. Americans may not emphasize status and class to the degree or in the same way that other peoples do.

Q. The American family tends to be a nuclear family. The family in other cultures may be an extended family.

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STUDY GUIDE CHAPTER 5: INTERCULTURAL PERCEPTION: DIFFERING IMAGES

I. Vocabulary

Perception	Sapir-Whorf hypothesis
Stability	Prejudice
Endurance	Stereotype
Neurophysiological	Attributions

II. Objectives

A. Perception is the process by which we change (encode) information that comes to our senses into a meaningful experience (intrapersonal, orderly pattern that stays over time).

B. Structure gives order and coherence

C. Stability gives constancy and endurance.

D. It has physical dimensions--Minor
   1. Organizing by electrochemical neuronal activities. Selection and Organization

E. It has psychological dimensions in interpretation of data--Major impact
   1. personality and intelligence
   2. education
   3. emotions
   4. beliefs, values, attitudes
   5. motives

F. Perception is selective to things we like, know, and can be used by the system.

G. Perception and culture are inseparably related and create social reality.
   1. Culture and perceptual processes
   2. Culture and perceptual attributions
   3. Language
   4. Recognition
   5. Values
   6. Person perception
   7. Emotions

H. Perception is influenced by stereotypes and prejudices.
   1. Stereotypes are overgeneralized beliefs based on incomplete data. All members of a class have same characteristics.
   2. Prejudice is a negative valuing of individuals because of their membership in a group.
   3. Both inhibit meaningful communication because they limit thinking
   4. Favorable conditions for meaningful intercultural encounters are:
      a. Equal status
      b. Supportive social climate
      c. Intimate contact
      d. Pleasant outcome
      e. Shared participation to "do" something
      f. Development of common goals

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STUDY GUIDE CHAPTER 6: VERBAL MESSAGES

I. Vocabulary

Argot
Symbols

II. Objectives

A. Humans can receive, store, manipulate, and generate new information in the brain. These four processes help to set humans apart from animals.

B. Words, as symbols, can be used to represent objects (table, ball), feelings (I love you), and ideas (democracy).

C. As a child grows his/her acquisition of language is sequential.
   a. He/she first repeats sounds.
   b. Next, he/she names objects and people around him/her.
   c. He/she moves on to learning the meaning of words.
   d. He/she next combines words and phrases.
   e. He/she then begins to be aware of grammar rules and often corrects his/her grammar.

D. In communicating with another human, words are used for various purposes.
   1. We use words to include or exclude people in experiences.
   2. We use words to manipulate others. "Pretty please."
   3. We use words to control time aspects--past, present, future. I will go, I went, I'm here right now.

E. Words can also be used internally, i.e., the thinking process, day-dreaming, etc.

F. The ability to make others understand our thoughts involves not only sharing the same language, but also sharing cultural experiences. The more apart two speakers are in cultural background, the harder it will be to understand each other even though languages may be shared. For example, Americans might have a difficult time understanding Australians.

G. Words do not have meaning in themselves. Words are given meaning by the receiver and the sender. People decide what a symbol means to them.

H. Our personal and cultural backgrounds affect the way we learn and use language.

I. A group takes arbitrary vocal sounds and uses them, based on an agreed grammatical structure, to catalog things, experiences and ideas.

J. The act or art of translation from one language to another involves more than direct translation of words or phrases. One must understand cultural aspects since words may have multiple meanings, some concepts may not be easily translated from one culture to another, etc.

K. Subgroups may give different meanings to the words used by the larger group. The subgroup not only shares values, but also may share a communication style.

L. Argot is language usage limited to a particular subgroup outside the dominant culture.

M. Argot is used for various reasons. It can be a way of communicating to establish group solidarity. It can be used to exclude those who do not speak or understand it. It can also be used to establish the group as a real social group--pachucos, Valley girls, etc.

N. The words chosen by speakers of an argot may reflect attitudes towards the majority culture--queer, fuzz, bleeding heart, etc.

O. Argot is never static; it is always evolving. It also changes with geography.

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STUDY GUIDE CHAPTER 7: NONVERBAL COMMUNICATION

I. Vocabulary

Unconsciously	Overgeneralization
Intentionally	Significant difference
Nonverbal communication	Context
Stimuli	Attribute
Potential	Non-linear
Ethnocentrism	Kinesics
Paralanguage	Proxemics

II. Objectives

A. Thirty-five percent (35%) of the social content of a message is conveyed by words. The rest is conveyed by nonverbal behaviors.

B. Consciously and unconsciously and intentionally and unintentionally we send and receive nonverbal messages.

C. We make judgments about relationships between people based on distance between communicators and the amount, kind, intensity and location of their touching behavior.

D. We also make judgments about the emotional state of others by looking at their nonverbal behavior.

E. We make judgments about the meaning of verbal messages by seeing the nonverbal behaviors that accompany them.

F. Nonverbal behavior is any behavior, but words, that could have meaning for others. "Nonverbal communication involves all those stimuli within a communication setting both humanly generated and environmentally generated, with the exception of verbal stimuli, that have potential message value for the sender or receiver."

G. Overgeneralization is a problem when discussing nonverbal behaviors; generalizations should be based on a sufficient number of cases.

H. Some nonverbal behaviors occur with some degree of regularity while others are not a part of everyday behavior.

I. We frequently make differences in nonverbal cultural behavior more important than they are. What differences make a significant difference in the communication situation?

J. Danger of forgetting that nonverbal behaviors occur in a setting and in a context and process which is related to spoken verbal language.

K. There are five functions performed by nonverbal communication.
   1. First impressions are formed
   2. Relational cues--how people like one another and their roles

3. Emotional states are communicated differently in different cultures and are consequences of different precedent events.
4. We use nonverbal elements to influence and present ourselves to others.
5. We manipulate nonverbal symbols, either consciously or unconsciously, to alter thinking and behavior of others.

L. There are three (3) ways that verbal and nonverbal communication are similar.
1. Both use the sign/symbol system of standing for something else
2. They are products of individual behavior
3. Another person attaches meaning or attributes meaning to a sign or symbol we have produced

M. There are five (5) important differences.
1. Many nonverbal behaviors are biological in nature
2. Nonverbal can be used internationally, interculturally and interracially
3. Nonverbal is non-linear and can indicate several things at once
4. Nonverbal is learned very early in life
5. More emotional than content oriented

N. Nonverbal acts combine with verbal or language acts to:
1. Accent verbal
2. Complement verbal
3. Substitute for verbal
4. Contradict verbal

O. Both nonverbal communication and culture, which are inseparable and are learned, passed on, involve shared understandings.

P. Culture teaches us nonverbal actions. The environment acts as stimulus (context).

Q. The relationship between culture/nonverbal is important for three reasons:
1. By understanding patterns of nonverbal expression we can get clues to the underlying attitudes of the culture
2. Nonverbal communication gives information about a culture's value system
3. The study of cultural nonverbal behaviors can help us learn about our own ethnocentrism

R. Three guidelines for interpreting the behaviors of a person from another culture are these:
1. When we focus on a particular behavior we forget that many messages are being communicated.
2. If we sample a few commonly communicated kinds of nonverbal behaviors, we can gain understanding of things to look for.
3. It is important to understand self, as a first step to understanding actions of others.

S. There are seven (7) main kinds of nonverbal messages.

1. Body

a. General appearance and dress

(1) Standard for general appearance are subject to cultural variations

(2) Our personal response is influenced by dress and appearance

b. Body Movements (Kinesics)

(1) Every movement has individual messages about psychological and physical states (biological info) regardless of person's culture

(2) Everyone can interpret movements and use them to communicate

(3) Unconscious and instantaneous body movements refer to what's happening at that moment

(4) Communicative movements occur in the presence of others

c. Facial Communication

(1) Some facial communication may be biologically given but meaning attached differs from culture to culture.

(2) The amount of display deemed appropriate also varies from culture to culture

d. Eye Contact and Gaze

(1) The quality and quantity of relationships are affected by eye contact, avoidance, changing gaze and by closing the eyes.

(2) In groups we spend 30-60 percent of time in eye contact

(3) N. American eye contact

(a) We look more when listening than speaking

(b) We look more when feeling rewarded

(c) Amount is determined by status: Low = little eye contact; High = moderate to high.

(4) Discomfort arises with gazes of over 10 secs. per look

(5) Male/female and status change eye behavior

e. Touch

(1) Earliest sense to develop

(2) We move to sight and sound as main channels in childhood

(3) Whom to touch and when and where we can touch is clear by adolescence

(4) The meaning of touch is influenced by the following factors:

(a) The emotional state we are in at the time of the touch

(b) Personal past history

(c) Perceived relationship

(d) Location of touch

(e) Pressure of the touch

(f) Duration of the touch

(g) Active or passive (purposeful or not)

(h) Temperature of the skin

(i) The situation

(5) Cultures vary as to amount of touching considered appropriate.

(a) Very little--English, British Americans, Swedes and Germans

(b) Great deal--Hispanic Americans, Eastern Europeans, Jews, Italian, French and Arab

f. Smell
   (1) Smell can be used to elicit meaning
      (a) Body odors, breath odor, perspiration and artificial fragrances are influencial
      (b) Most animals use smell to:
         1. Detect enemies
         2. Attract opposite sex
         3. Mark territory
         4. Identify emotional state/health
   (2) Elements that influence smell
      (a) Strength
      (b) Distance from other person
      (c) Relationship of parties
      (d) Context of encounter
      (e) Past associations with smell

g. Paralanguage
   (1) Paralanguage are all the vocal sounds which accompany language and speech; they are the "now" of something that is said.
   (2) Paralanguage can accompany, interrupt, or take the place of speech.
   (3) It includes the pitch, rate, quality, loudness, distinctness, and dialect of speaker.

2. External nonverbal messages which are used for communication purposes.
   a. Space and Distance (proxemics) are used to express attitudes regarding status dominance, affection, and attraction, and are learned as a part of cultural patterning.
      (1) There is private and public space
      (2) Subcultures may use space differently than cultural group
      (3) Many contexts give clues to cultural values
         (a) Seating arrangements
         (b) Furniture arrangement
         (c) Eating
      (4) The meaning of a spacial clue is dependent upon state of person, relationship of parties, personal past history of each, and situational context
      (5) According to Edward T. Hall, there are eight different distances used by N. Americans to signal the type of encounter being observed.
   b. Use of time is another category of behavior which expresses cultural differences:
      (1) N. American time is:
         (a) Formal-basic--seconds, weeks, months, years, etc.
         (b) Technical time--scientific--topical and sideral
         (c) Informal time is where most important variables are
            1. Don't need to talk--a while, late, early
            2. Status is important

(2) How to use time is learned behavior
    (a) Monochronic time emphasizes schedules, segmentation, and promptness
    (b) Polychronic time is used by Latin, Middle Easterners, Native Americans
    (c) A culture's method of dealing with time tells us specifically about an individual and it reflects a deeper structure of attitudes, values and behaviors.

(3) Silence cues signal what situation we are in and affects the rate and flow of the verbal exchange which accompanies it.
    (a) The meaning we assign silence depends on its duration, appropriateness and what occurred before it.

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STUDY GUIDE CHAPTER 8: BECOMING MORE EFFECTIVE

I. Vocabulary

Ethnocentrism	Communication style
Suspended self	Emphatic experience

II. Objectives

A. Problems in IC can occur for any of the following reasons:
1. Our communicative purpose may not be understood by another (interpretation problems).
2. We assume that our world view is shared by others. This view is created by our cultural ethnocentrism.
3. We let differences inhibit communication. This leads to distrust.
4. We withdraw and refuse to have much contact with others.
5. We lack sympathy for others. This by our holding stereotypic view of others.
6. We may misuse our power in communicating with others.

B. We can improve IC by doing the following:
1. We can get to know ourselves better, especially our likes and dislikes.
2. We should use a code or style that is understood by others.
3. We should allow others the time to explain.
4. We should be aware of timing, physical setting, and customs and how these affect our communication.
5. We need to improve our communication skills: interest, organization, delivery, and message reception.
6. We need to encourage feedback. This allows corrections to be made.
7. We need to develop empathy for others. We can do this by using the following six steps:
   a. assume there are differences
   b. know our values
   c. suspend the self during the process
   d. imagine ourselves in the shoes of the other
   e. emphasize with the other
   f. reestablish the self
8. We need to understand that there are commonalities among people.
9. In addition, we must accept responsibility for our actions and communication.

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